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Tennyson, that the mind of the poet was a harp of many strings across which played the mighty influences of the age, bringing forth plaintive and sorrowful, and also hopeful and triumphant, notes. It is exceedingly interesting to see how the deep, resistless currents of the philosophical and scientific thought of Tennyson's time have their counterpart and corresponding movement in the upper-air currents of a literature so fine and sensitive as was his. The forces that have affected our conceptions of the three greatest realities, God, freedom, and immortality, are all reflected from different angles somewhere in the mind and the poetry of Tennyson. The question which the author discusses will have an equal interest to those who are interested in Tennyson and to those who are interested in philosophy; and the book will doubtless suggest to many the possibility of treating in some more detailed way what the present volume presents in brief sketch.—FREDERIC E. DEWHURST.

*Der Urzustand der Menschheit*: Religions- und naturwissenschaftliche Studie über die biblischen und kirchlichen Lehren vom Urstande. Von Th. Maass. (Berlin: Mayer & Müller, 1900; pp. iv + 89; M. 3.) With a reverential and liberal spirit, and showing wide acquaintance with the views of modern scholars, the author has produced a useful monograph. He holds that man had from the beginning a religious capacity through which divine revelation was received, but that a long process of development was necessary before his religious life reached anything like strength and clearness. Moral indifference and animistic piety may be said to characterize primitive humanity. The progress of geology and physiological psychology will, in his judgment, contribute most fruitfully to the enlargement and clarification of our knowledge of the original condition of mankind.—*Hölle und Paradies bei den Babyloniern*. Von Alfred Jeremias. (Leipzig: Hinrichs, 1900; pp. 32; M. 60.) This brief sketch of Babylonian eschatology is by the author of *Babylonisch-assyrische Vorstellungen vom Leben nach dem Tode*, of which, by the way, he promises a revised edition. The material, scanty and scattered, out of which are gathered the ideas of the other world, and the customs connected with death and burial characteristic of ancient Babylonia, is discussed with as much clearness and fulness as is possible in so brief space. The author emphasizes the striking likeness of Hebrew and Babylonian conceptions of the future. He holds that there are traces of a Babylonian judgment after death and a doctrine of retribution, like those of the

Egyptian religion, but he also shows how the Babylonian gods, unlike the Egyptian, are gods of the practical, present life rather than of the other world.—*Mythologie des Buddhismus in Thibet und der Mongolei*. Von Albert Grünwedel. (Leipzig: Brockhaus, 1900; pp. xxxv + 244; M. 8.) This work, which bears the subtitle "Führer durch die Sammlung des Fürsten E. Uchtomskij" and has as frontispiece a portrait of this Russian prince, is in reality an admirable little treatise on Tibetan and Mongol Buddhism as illustrated in its religious objects, images, implements, screens, etc. Numerous wood-cuts are given, to which are affixed full explanations, whereby the book becomes a guide to the art and symbolism of this religious system. The book is a valuable addition to our materials for the study of an obscure and difficult subject.—*Das Blut im Glauben und Aberglauben der Menschheit*, mit besonderer Berücksichtigung der "Volksmedizin" und des "jüdischen Blutritus." Von Hermann L. Strack. Fünfte bis siebente Auflage. (München: Beck, 1900; pp. xii + 208; M. 2.50.) Professor Strack states that the murder of a girl in Bohemia in March, 1899, which was attributed to the Jews as a ritual murder, has occasioned the reissue of this book in its present revised and enlarged form. The early editions of this book in defense of the Jews wrongfully accused of these ritual murders have, he declares, brought much obloquy and slander upon him, but such treatment received in such a cause is an honor. This edition is made more valuable especially by its fuller treatment of the general subject of the use and significance of blood in all religions. May it have wide circulation!—GEO. S. GOODSPEED.

*Zusammensetzung und Herkunft der Bileam-Perikope in Num. 22-24*, von A. von Gall (Giessen: Ricker, 1900; pp. 48; M. 1.50), is a reprint from *Festschrift für Bernhard Stade*. The author of this little pamphlet arrives at results diametrically opposite those of Wobersin (see AMERICAN JOURNAL OF THEOLOGY, January, 1901, pp. 200 f.). After a detailed examination and analysis of the narrative portions of Numb., chaps. 22-24, the author concludes: There were originally two Balaam-narratives, one in J and one in E, each knowing only one blessing for Israel. Both narratives were combined by RJE, so that we find now only one blessing. In these narratives two other blessings from two other different hands were added. To these three blessings of Israel prophecies concerning other peoples were attached. The result of this investigation of the poetical portions of these chapters is that they originated in post-exilic times, and in part even down to the time of Christ. They